

THE "HEATHEN CHINEE."

THE COOLIE TRADE—WHO THE COOLIES ARE—WHERE THEY COME FROM—HOW THEY ARE BROUGHT TO THE UNITED STATES—THEIR IDEAS OF AMERICA, ETC.

From a long and elaborate abstract in the New York Herald of a new work on China and the coolie system by Colonel Russell H. Conwell, of Boston, which is about to be issued in that city, we make the following extracts. As the coolie question is beginning to be one of the greatest interest, the facts and figures and opinions which Colonel Conwell offers as the result of several years residence in China, from which country he has just returned, are well worthy of the attention of our readers. We quote from the article in the Herald those portions that particularly relate to the coolie trade:—

BEGINNING OF THE COOLIE TRADE.

The way the coolie trade began is interesting. In the spring of 1847 a Spaniard who entered the port of Macao was surprised with the cheapness of labor in China, and incidentally wished that he had a thousand Chinese in Peru. This led to the discussion of the expediency of taking the Chinese to Peru, and finally to an attempt on their part to load his vessel with coolies. This they did under the pretense of shipping them for Java, but whether any contracts were made with these men is not at present known. They obtained three hundred coolies, for whose passage the Spaniard became responsible. Near the 1st day of June the vessel sailed out of the port of Macao with three hundred as happy men as ever trod the planks of a ship. Believing the falsehoods that had been told them, and expecting soon to return to their homes in the East, they looked back upon the disappearing shores, sighing only for the time when they should see them again. It is doubtful if any one of them has yet seen his native land, and as doubtful that any of them ever will do so. After one hundred days of storm, exposed to cold and heat, with half rations and but little water, 175 were landed at a port near Callao, to be treated even worse on land than they had been on the sea. The Spaniard swore to his own story, and no one could understand the Chinaman's complaint if he had any to make. They were put on a plantation in the interior where they could not run away, and the experiment of coolie labor tried for the first time in that State. It was satisfactory to the contractor, and another cargo was sent for. Coming to the ears of planters in Cuba, who knew that in a few months they must part with their slaves, they also sought to bring over the Chinese. The story of the successful coolie traffic soon spread over the Spanish and Portuguese dominions, and Peru, Australia, Surinam, and the Indian Archipelago vied with Cuba in the traffic of human labor. But it was not to be expected that many cargoes of voluntary emigrants could be procured when it was found that the time for the return of the first shipload had passed, with no news from the husbands and fathers who had left. Besides this, rumors began to be afloat that the coolies were taken for the other side of the world, to be enslaved by a series of years, and finally murdered. When the ships which followed the Don Pedro on her second visit arrived at Macao the Chinese were too much alarmed to be induced by any offers to go on board. Then began that system of

Third. If the coolie sees fit to remain at home he can do so by paying an advance money that may have been given him and the cost of his food in port. Fourth. No person under twenty-five years of age shall be allowed to emigrate without the consent of his parents or guardian. Fifth. The shipmasters or agents must guarantee to the coolie all his legal privileges in the land to which they take him, and shall provide themselves in advance with the facilities for writing or sending money to his friends. Sixth. Persons detaining a coolie against his will are subject to heavy fines. Seventh. The captain of every vessel carrying Chinese passengers must make a detailed report to the authorities before he sails of the size of his ship, the accommodations for passengers, the quantity and kind of provisions he has on board, and the course he intends to take to reach his destination. Eighth. Every such ship must have a surgeon and a sufficient supply of medicines. Ninth. The owners or agents of the vessel shall be under bonds to deliver the coolies at the port for which they are shipped if not prevented by bad weather, accident, or sickness. Under these regulations, which seem to be carefully observed, it is now a very difficult thing to carry away a coolie without his consent.

The following table, which, owing to the lack of official records in some ports, and to the fact that vessels often take on large numbers from the shore after leaving the harbor, has been made up in part by careful estimates after an examination of all the official records that have been preserved, and will serve to give the reader some idea of the Chinamen taken away by force or fraud between the years 1847 and 1870. This does not include voluntary emigrants, nor any of the number taken to India, the Sandwich or smaller Philippine Islands:—

Table with columns: Destination, Total, From, To, etc. Rows include: China, India, Sandwich Islands, etc.

WHAT BECOMES OF THE CHINAMAN.

It may be a matter of interest to the reader to know what has become of this immense number of unfortunate Chinamen. Statements, not very trustworthy, however, have come to the author from Havana declaring that there were less than 74,000 coolies on that island January 1, 1870. He cannot readily accept this account, because it does not seem possible that so large a proportion of one-half have died since their arrival. Certain it is that few have ever escaped from the island, and if there are but 74,000 left the last five years than during the previous ten. In Peru and the adjacent islands the mortality has been much greater than in Cuba, owing to the unhealthy atmosphere of the guano islands, the total disregard of the coolies' health by taskmasters, and the enormous number of suicides. Some few have escaped from Peru and Chili by smuggling themselves on board ships bound for the Pacific coast of the United States, but the number is very small.

AMERICA AND CHINA—RESPECT FOR THE UNITED STATES.

The author represents that the Chinese have the greatest respect for America, and some believe that the two great empires will some time be united. This "superstitious notion," taken by itself, seems almost too absurd to be repeated, and would not have been in this place but for some strange corroborative facts which have recently come to the writer's knowledge. Ensign Charles Foster, of the United States Navy, writing from Shanghai in June, 1857, states that while they were discussing the propriety of joining with the English navy for the purpose of bringing the Chinese Government to better terms the vessel was visited by a native army officer. Upon being questioned about the indications of war, he said that the American nation might take part, "he told his interpreter to say to us that the American and Chinese nations are brothers. We could not fight China. The gods had commanded the shot of Chinamen to go over the Mexicans, and the shot of our guns would go harmlessly over Chinamen. He firmly believed that war with America was impossible, on religious grounds." How they obtain these ideas has never been explained, nor has it ever been attempted; although for some years the fact of their predilections in favor of Americans has been universally acknowledged.

CHINESE IDEA OF AMERICA.

An enthusiastic admirer of the Chinese character asked a Chinese sailor on board of an American steamer what was the wisest saying of the greatest philosopher in the United States, and received in reply a perfectly accurate quotation from the Declaration of Independence, stating that "All men are created equal and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." The author does not believe, from what he saw of them in California and in their own country, and from the testimony of men who have had the very best of opportunities for observation, that the great mass of returning Chinese have any correct idea of our system of government. Certain it is that the rumors which they put in circulation about it are very far from the truth. It is also evident that these falsehoods have had a greater influence in accelerating emigration than the same number of truths would have had. Another most powerful reason for their faith in America is founded on the prompt action of our Government officers in China in the suppression of the coolie trade. When the lower provinces of China were wild with terror, and when fathers, brothers, sons, and daughters were being killed, maimed, or kidnapped by the traders, and the gods seemed to have given the poor laborers into the hands of

demons and devils, the United States was the first to come to practical relief.

ANSON BURLINGAME.

In 1856 the United States sent Mr. William B. Reed as a peace-maker to mediate between China and the allied forces of the English and French, and in 1868 the treaty was made which recognizes China as being in every respect entitled to the same privileges as other nations, and offered the assistance of the United States in all national enterprises tending towards a better civilization. This treaty had another merit, which to the Chinese mind is even greater than the text, viz., it was drawn and negotiated by Mr. Anson Burlingame. Whatever difference of opinion European nations may have had upon the mission and statesmanship of that most noble representative of America, the Chinese looked upon him as a being almost perfect. Much to the honor of the man and the nation who sent him as its Minister, their confidence was in no wise misplaced. By his generous interest in their history and literature, his straightforward manner and admirable social and diplomatic qualities he won their entire confidence—something which no other foreigner has ever done. So great was their respect for him that, after his death, while representing them at the Court of St. Petersburg, they gave him a tablet in the Temple at Peking, and prepared the way for subsequent deification. His life, treaty, and death have given the Chinese a confidence in our nation which, of itself, is sufficient to bring them unhesitatingly to our shores.

HOW AN AMERICANIZED COOLIE BEHAVES AFTER RETURNING TO THE FLOWERY KINGDOM.

All the coolies that have come to the United States, with only a very few individual exceptions, have come from what is called the "Canton district," and all of them upon their return are landed at Hong Kong. If in their gambling or their other vices they have lost their money they are almost certain to do so in the hideous gambling dens which the English Government licenses in the colony of Hong Kong. Sharpers are always on the watch for them, and if they have never before had any inclination to gamble, their belief in chance as a dispensation of the gods will cause them to listen to the wily arguments of their Chinese tempters. Their arrival on the soil of China, and being so near home, together with the pretended friendship which suddenly seizes upon a set of native swindlers, and their own desire to show their wealth and importance, lead them into all kinds of extravagance, and give to the thieves around them a most desirable chance to cheat or rob them of their money. If it should happen that they escape the claws of the Hong Kong vultures they will be pounced upon by the officials at Canton or in the interior, under cover of the law against emigration, and fleeced of all they have, in the shape of bribes and fees paid to escape the prison or headman. If they should slip through the hands of one man and by bringing back, that same official would send a courier ahead of them to tell the next mandarin of their coming and how much money they have left. Notwithstanding these reverses, which are sure to greet the emigrant on his return, and through which he is fortunate to escape with his personal liberty, he still rehearses his wonderful stories of the United States. The emigrant usually calls first on his aged mother or grandmother, to receive her congratulations, and then goes to the residence of his own family, if he is the fortunate possessor of a wife. Whatever changes may occur in his religious opinions while in America, he usually returns ostensibly a more devoted idolater than when he went away, and his first thought after being restored to his wife is of an offering to the gods in honor of his return. He is naturally willing to believe that the people's idea of his nobleness is by no means false, and, in the enjoyment of his temporary glory, does everything he can to show his greatness. He walks as they walk in California, holds his head as they do in San Francisco, talks down in his throat like the miners, and acts in many respects as some foolish American would do in the same circumstances. He talks about the foppish city of Paris. He talks about "muchee dollar," and "me catchee pigeon," with all the dignity of a San Francisco banker. He hides his skull-cap over on one side of his head, glots in high boots and a shirt collar, and otherwise astonishes his less prepared associates. He rehearses his prepared tales to the wondering multitude with a pomposity that astonishes even himself. He tells of great mountains of gold, where all a man can lift is had for the taking.

THE RESULTS OF MISREPRESENTATION.

Here is chance for the poor man to escape tyranny and want and become independent and happy. His forefathers have said that America was a happy land, and he has heard that a Chinese family first settled on its flowery domain, and now the gods seem to point to it as a way for him out of his trouble. Who knows what thoughts fill his brain and quicken his heart as he lies down upon the cold damp ground of his hotel the night after the receipt of the circular, which solved to emigrate to America? While the agricultural coolie is making his resolve, there are thousands of others who arrive at the same conclusion at nearly the same time. Circulars and runners often misrepresent the condition of Chinamen in America, and for the purpose of filling a ready vessel or making out a contract within the stipulated time, give reasons for their haste which are not sustained by the truth. They offer to the laborer, whether he be a weaver, carver, tailor, hatter, or farmer, a lucrative situation in America, where he would be employed at his own trade. They say nothing about the cost of living in the United States, and leave it to be inferred that it will be no more expensive than it is in China, while the wages will be twenty times as much. They even go farther, and most grossly misrepresent the accommodations on board the ship, the food that will be furnished them, and the reception they will be likely to meet when they arrive in America.

THE PACIFIC RAILROAD AND THE CHINAMEN.

Although brokers and other interested parties have been in the habit of publishing circulars upon the subject whenever a cargo of coolies was wanted, yet the first occasion, as I am told, on which they met with any definite return was at the time of the great demand for laborers to build the Central Pacific Railroad. At that time the isolated State of California was not sufficiently supplied with laborers to carry on its own liberal enterprises, and consequently was ill prepared to undertake the grading of a thousand miles of railroad which must mount to the snows, descend to the blooming valley, and bore through rocky ridges again, and again before it reached the great basin of Salt Lake. In this exigency an appeal was made to the Chinamen. "Come over and help us!" echoed across the Pacific. "We have money to spend, but no one to earn it," said the despatches to Hong Kong. Then the brokers began to print their cir-

culars, the boarding-house keepers to rearrange their rooms for temporary lodgers, while the authorities entered upon fresh expedients for preventing anything but free emigration. Meanwhile couriers scoured the country from Swatow to Linchin, and from Yangking to Nanking, scattering the invitations everywhere and proclaiming to the wonder-struck coolies that a great nation had need of them. These couriers went into the hotel and told of fine houses; into the rice swamps and spoke of healthier occupations; into the workshops and ridiculed the pay, and lost no opportunity, so long as the officials left them free, to sow discontent in the already desponding hearts of every laborer's family. Men who had heard of America only as a land of fabric, where none but the good were allowed to go, heard, then, for the first time in connection with themselves.

They came. Every valley and mountain in Fukien, every plain and river in Kwantung, contributed to the army of labor which was to give to the Union peace and prosperity. So many came to the ports that there were no ships enough to take them, and years passed before all had left Hong Kong who came there to answer the invitation sent by the Pacific Railroad. Since that call there has been but little difficulty in obtaining ship loads at any time for America. This "emigrant fever" steadily increases, and it may be safely estimated that, from this time forth, if no measures are taken to prevent it, the number of coolies coming to this country during any one year will be doubled during the subsequent year.

SPIRITUALISM IN CHINA.

The disciples of Confucius have often demonstrated that what has usually been supposed to be of recent origin is really of long standing in their country. Especially is this the case with spiritualism. Not only, says Colonel Conwell, do the Chinese spiritualists believe in the same agencies and the same results which distinguish the sect here, but they also practise all the methods adopted in this country for spiritual communication, and a hundred others that do not seem to be known here. By this means they determine what their deceased relatives are doing; how they live and what they eat; what are the troubles and pains of purgatory, and what is the remedy. They believe that the land of purgatory is like this earth, socially and politically, with the exception of the absence of work and wages. The spirits are supposed to eat, drink, sleep, quarrel, fight, sing, dance, etc., just as they did on earth. But as life is as expensive there as here they can have but little joy unless the relatives on earth send them money enough to pay their expenses during the stay of the spirits in that other world, which is but temporary, they are possessed of certain powers by means of which the gods expect them to make their wants known to men. They can rap on chairs and tables and move the kitchen furniture with permission of the kitchen god, they can make noises in the air, play on musical instruments, show their footprints in mud or sand, sprinkle water on the face of the dead, pull the hair or clothes of the living, take possession of human beings, and after putting them into a trance, talking through them, and, in a thousand other strange ways, show their presence and desires. The most common method pursued by the Chinese is that of the medium or "talking with the human mouth," and to such a source will the coolie go for the information which the kitchen god has refused to give.

The medium is generally a young girl of eighteen or thereabouts, who, after being propitiated by an ample supply of cash, advises, as the mouthpiece of the spirits, that the coolie take an immediate departure for the United States. He then proceeds to prepare his relatives in the other world for his long absence. They must have money with which to buy spirits, food and clothing, and his family will, in his absence, be too poor to supply them until money has been received from him. So he prepares enough to keep the spirits with strict economy until he has time to reach the United States, earn money and send it home. This money is made of paper, bamboo leaves, bark or of other available material which can be marked with ink. When he has manufactured a quantity which he is satisfied with, he encloses small bunches in little paper boxes prepared for the purpose, and marks upon the cover the ancestor's name for whom it is intended. One of these boxes is placed upon each ancestral tablet—which is usually a piece of paper pasted up with the ancestor's name upon it—and there burned to ashes, while the coolie prays the ancestor to accept his "meagre gift." Some of this money is also burned for the benefit of the kitchen god, and the tree at the back of the house comes in for its share. Food, in the shape of rice cakes and vegetables, is then offered to the gods and to the ancestors by setting it apart from the food of the family for a short time, joss sticks are lighted in various places, and the ignorant coolie supposes that his ancestors are provided for.

WHO COME HERE.

Out of the large number that left Hong Kong in the year 1869 for the United States, nearly one-third belonged to that class of coolies who own no property, and who can scarcely live from day to day in China on their wages. The others belonged to the next higher class, who may be the owners of cabins, pieces of land or other property sufficient to secure a passage, and yet be far from the danger of want or even of starvation, in case of any accident. Among the higher or partially educated classes money can be borrowed of friends with or without security, so that if a man is poor himself his weather-relatives may advance him the necessary funds. Of this class few ever emigrate, as they consider themselves well situated in China. Of the very highest classes none ever go out of their native country. The lower classes are consequently the only persons affected by the United States law or who would be benefited by any change. They are the most anxious to emigrate, and yet must undergo the greatest hardships to get out of the country. Being a little better than slaves, they have a few recognized rights, and among these is the right to sell themselves or their families. This property right in one's family is recognized by all classes, although in some localities no free person can be sold into slavery by parents without his or her consent. Chinese slavery is said to be less rigorous than was African slavery in America. Yet, as the buyer has an exclusive and entire ownership, and as human nature in China has the same coarse features that it has in other countries, Colonel Conwell ventures the opinion that slaves in some localities in China see hardships that the African seldom or never saw in America. Chinese slavery is not, however, strictly hereditary, and when a coolie sells his son or daughter he is not supposed to convey any right to the services of his unborn grandchildren. This right to sell also includes the right to mortgage, and the coolie who is sold to other goods or chattels to offer as security in the payment of his passage across the Pacific Ocean may pledge the life

services of his daughter, his son, his wife or of the entire family.

THE PASSAGE HITHERWARD.

After the usual examination by the United States officials, whose duty it is to prevent what is called "coolie slavery," the men embark for their voyage. None but healthy persons are taken on board the steamers, and although they refuse to take medicine at the hands of any physician other than their own race, but few deaths occur. Their time is dissipated in gambling, opium-smoking, or in other methods which the genius of the Chinese mind invents to while away the tedious hours of a voyage at sea. I am speaking now of the passage on board the steamers. With sailing vessels the case is sometimes different. In some instances a large percentage have died from the effects of bad food and insufficient ventilation. The law of the United States has so regulated the emigrant traffic that a United States consul will not clear a vessel that is crowded beyond a healthy and comfortable limit. But many sailing vessels, after obtaining a clearance from the Consul-General at Hong Kong, leave to go to the straits below that city and take on board a large number of coolies, sent down in small boats for that purpose. The coolies have no thought of disease, and willingly crowd into the vessel as long as the officers will receive them. It is in the interest of the owners of such ships that false circulars are sent into the country, while the food and accommodation which the passengers get may be said to be in an inverse ratio to the alluring promises made to them in the placards.

HUMAN SLAVERY.

It has often been stated by writers upon China that slavery in that country was a very "mild form of servitude;" and their conclusion is usually reached by a comparison of the coolie in a state of slavery with his condition before he became a bondman. This would be a correct inference if the previous condition of the coolie was a state of freedom; for the status of a slave in China is but a very little lower than that of the lowest class of free coolies, while in some instances the former condition is far preferable to the latter. To be a slave is to be the property of some rich man, who, although he has absolute control of the laborer, will take some little care to provide sufficient food and clothing to keep him in a working condition. To be a free laborer is to be a subject to the same conditions which hamper the action of a slave, while, with the wages he receives, he cannot provide himself with the necessities of life, nor obtain the smallest portion of the care which is bestowed upon the slave. Such being the case, the state of absolute slavery is but a single step downwards, and has advantages which make it "mild" indeed. But when we consider the condition of the higher classes of laborers, who have the advantages of schools and social training, and to who all the best offices in the empire are open, and afterwards glance down at the degradation which marks the features and behavior of the slave and his children, Colonel Conwell concludes that, instead of being a "mild" state of slavery, it is the very worst. The slave in China is whipped, branded, put in stocks and pillories and otherwise maltreated as often as were the African slaves in the Southern States of the American Union. They have as hard tasks to perform, as little of the comforts of life, and are nearly as often separated from their families as were the bondmen in the English colonies. In China it is not considered respectable for a master to sell a husband away from his whole family, although the girls may be sold at any time. Neither is it fashionable to keep a male slave after he is thirty years of age without purchasing a wife for him. But, if native evidence is trustworthy, the observance of this moral law is the exception rather than the rule. The male slave is a valuable piece of property, and the heathen master is more apt to use it in the way which will return the greatest dividend, without regard to morality or suffering, than is the slave owner in civilized lands.

FEMALE PROSTITUTION.

The worst features of Chinese bondage are seen in the dealings with females. The women in China, among all classes, are at the best but a low order of slaves. They are saleable things, and the circumstances of the parents always determine their value. If the parents feel at the birth of a daughter that there will not be a demand for girls owing to the preponderance in the neighborhood of male children, they do not hesitate to strangle or drown the helpless human being who was so unlucky as to be born a female. In their best estate the girls are uneducated, and consequently immoral; and are treated like useless, intruding dogs until they become grandmothers, when, in accordance with some strange superstition, they are treated with much reverence and generosity. Houses of prostitution are found in every town and village, however small, and city-bawdy-houses are almost numberless. These are usually filled with daughters whose fathers sold them into slavery, either on account of poverty or on a mere speculation. The vast number of these houses, and the astonishingly low price (from twenty-five to fifty dollars for a handsome girl of sixteen) which the girls bring in the market, is conclusive proof of the great prevalence of the kind of female slavery. No statistics of the number of females purchased for servitude or prostitution have been left to judge by private information, some having placed the number as high as ten per cent. of the female population and others as low as one per cent. But they all agree that in late years it has been surprisingly on the increase.

WATONES, JEWELRY, ETC.

TOWER CLOCKS.

G. W. RUSSELL,

No. 22 NORTH SIXTH STREET, Agent for STEVENS' PATENT TOWER CLOCKS, both remounted & Graham Escapement, striking hour only, or striking quarters, and repeating hour on full chime. Estimates furnished on application either personally or by mail.

WILLIAM B. WARNE & CO., Wholesale Dealers in WATONES AND JEWELRY, No. 211 Second Street, and late No. 28, THIRD ST.

GROCERIES, ETC.

EXTRA LARGE MESS MACKEREL.

ALBERT C. ROBERTS, Dealer in Fine Groceries, 119 Corner ELEVENTH and VINE Streets.

ONE DOLLAR GOODS FOR 95 CENTS 12 1/2 1/2) DIXON'S No. 21 & EIGHTH Street.

PROPOSALS.

PROPOSALS FOR ARMY TRANSPORTATION IN TEXAS.

HEADQUARTERS DEPARTMENT OF TEXAS, CHIEF QUARTERMASTER'S OFFICE, Austin, Texas, Sept. 15, 1870. Sealed Proposals for Transportation of the TRANSPORTATION OF ARMY SUPPLIES from the 1st day of January, 1871, to the 31st day of December, 1871, on the following routes, viz.:— ROUTE No. 1 (BY WATER). From the wharf at Brazos Santiago, Texas, to Fort Brown, Texas, and from Fort Brown, Texas, to Ringgold Barracks, Texas; per 100 pounds for whole distance between each point. Proposals will also state the rates at which bidders propose to transport to or from each of the above named points, officers and enlisted men with their authorized allowance of baggage.

ROUTE No. 2.

From Ringgold Barracks, Texas, to Fort McIntosh, Texas.

ROUTE No. 4.

From Indiana, Texas, or the terminus of the Mexican Gulf Railroad to San Antonio, Texas.

ROUTE No. 5.

From San Antonio, Texas, to— Fort McIntosh, Texas. Fort Duncan, Texas. Fort Clark, Texas. Fort Griffin, Texas. Fort Concho, Texas. Fort Stockton, Texas. Fort Jarvis, Texas. Fort Griffin, Texas. Fort Richardson, Texas.

And any posts that may be hereafter established in Northwest Texas, south of Red River. Posts west of Fort Davis will be supplied by Government teams.

ROUTE No. 6.

From the Ship's Tackle at Galveston, Texas, to Bremond, Texas, or the terminus of the Texas Central Railroad.

ROUTE No. 7.

From Bremond, Texas, or the terminus of the Texas Central Railroad, to— Fort Griffin, Texas. Fort Richardson, Texas.

And any posts that may be hereafter established south of Red River, Texas.

PROPOSALS TO BE FURNISHED EXCLUSIVELY BY HORSE OR MULE TEAMS.

Except in cases of emergency, this service may be performed by one train per month.

Returning trains will transport supplies from point to point on the direct route of return towards the initial point of departure, or to any point beyond the first point of destination, at contract rates; and should trains be sent from their original point of destination to another point empty, half the contract rates shall be allowed, for the distance travelled empty, on the amount of stores to be transported, and full rates for the distance travelled after loading.

Bidders will state the rate per 100 pounds per 100 miles at which they will transport supplies, which will include the transportation of supplies accompanying the movement of troops.

Each bid must be accompanied by a guarantee of at least two responsible persons (whose responsibility must be certified by the clerk of a Court of Record) that the bidder is competent to carry out the contract if awarded to him; and the residence and post office address of each bidder and guarantor must be stated.

The amount of bond required from the contractor for each route will be thirty thousand (\$30,000) dollars.

Forms of contract may be seen at the Quartermaster's office at Galveston, Indiana, San Antonio, Ringgold Barracks, Brownsville, Fort McIntosh, and at this office.

The Government reserves the right to use its own means of transportation for this service when deemed advisable to do so, and to reject any, or all bids offered.

Any further information will be promptly furnished on application in person or by letter to this office.

Proposals must be plainly endorsed on the envelope—

Proposals for Army Transportation on Route No. 1, and addressed to the undersigned.

By order of Brevet Major-General Reynolds, Commanding Department.

JAMES A. EGIN, Deputy Quartermaster-General, U. S. Army, Chief Q. M. Dept. of Texas. 10 5 15c

LUMBER.

1870 SPRUCE JOIST, 1870 SPRUCE JOIST, 1870 HEMLOCK, 1870 HEMLOCK.

1870 SEASONED CLEAR PINE, 1870 SEASONED CLEAR PINE, 1870 CHOICE PATTERN PINE, 1870 SPANISH CEDAR, FOR PATTERNS, 1870 RED CEDAR.

1870 FLORIDA FLOORING, 1870 FLORIDA FLOORING, 1870 CAROLINA FLOORING, 1870 VIRGINIA FLOORING, 1870 DELAWARE FLOORING, 1870 ASH FLOORING, 1870 WALNUT FLOORING, 1870 FLORENCE FLOORING, 1870 RAIL PLANK.

1870 WALNUT BOARDS AND PLANK, 1870 WALNUT BOARDS AND PLANK, 1870 WALNUT BOARDS, 1870 WALNUT BOARDS, 1870 UNDERTAKERS' LUMBER, 1870 UNDERTAKERS' LUMBER, 1870 RED CEDAR, 1870 WALNUT AND PINE, 1870 SEASONED CLEAR PINE, 1870 SEASONED CLEAR PINE, 1870 ASH, 1870 WHITE OAK PLANK AND BOARDS.

1870 CIGAR BOX MAKERS' CIGAR BOX MAKERS' SPANISH CEDAR BOX BOARDS, 1870 FOR SALE LOW.

1870 CAROLINA SCANTLING, 1870 CAROLINA SCANTLING, 1870 NORWAY SCANTLING, 1870 CEDAR SHINGLES, 1870 CYPRESS SHINGLES, 1870 MAULE, BROTHER & CO., No. 2559 SOUTH STREET.

1870 PINE PLANK, ALL THICKNESSES, 1870 COMMON PLANK, ALL THICKNESSES, 1870 1 COMMON BOARDS, 1870 1 and 2 SIDE FENCE BOARDS, 1870 WHITE PINE FLOORING, 1870 YELLOW AND RED PINE FLOORING, 1K and 4K SPRUCE JOIST, ALL SIZES, 1870 HEMLOCK JOIST, ALL SIZES, 1870 PINE AND CEDAR SHINGLES, Together with a general assortment of Building Lumber for sale low for cash. T. W. SMALTZ, 531 1/2 No. 1115 RIDGE Avenue, north of Poplar St.

United States Builders' Mill, FIFTEENTH Street, Below Market.

ESLER & BROTHER, PROPRIETORS. Wood Mouldings, Brackets and General Turning Work, Hand-Rail Balusters and Newel Posts. 10 1/2 3M A LARGE ASSORTMENT ALWAYS ON HAND.

BUILDING MATERIALS.

R. E. THOMAS & CO., DEALERS IN Doors, Blinds, Sash, Shutters WINDOW FRAMES, ETC., N. W. CORNER OF EIGHTEENTH and MARKET Streets

PATENTS.

STATE RIGHTS FOR SALE—STATE RIGHTS FOR SALE—STATE RIGHTS FOR SALE. In an article of great value to proprietors of hotels and restaurants, and it should be introduced into every family. STATE RIGHTS FOR SALE Model can be seen at TELEGRAPH OFFICE CORNER'S POINT, N. E. MUNDY & HOFFMAN. 1 5/17

Corn Exchange Bag Manufactory. JOHN T. BAILEY, N. E. Cor. WATER and MARKET Sts.

ROPE and TWINE, BAGS and BAGGING, 10c Grain Flour, Salt, Super-Phosphate of Lime, Bone Dust, Etc. Large and small GUNNY BAGS constantly on hand. Also, WOOL SACKS.